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THE FLAMING SWORD

May 4, 1900.

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Prof. U. G. Morrow.

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HOW TO STUDY KORESHAN UNIVERSOLOGY.

THERE ARE many minds in the world who are quick to condemn without investigation, every new idea which conflicts with preconceived opinions; and there are thousands who are not disposed to spend much time in the investigation of a system of science. The great majority of people do not care for truth; there are comparatively few truth-seekers. We are living in a degenerate period of the world, and the modern mind demands light literature—something that is easy to comprehend. It is easy for a fad to become popular, because it can be grasped in a short time without the expenditure of much mental energy.

We are not surprised that many people who come in contact with Koreshan Universology cannot understand it; it cannot be understood without considerable mental application. It is a scientific System, which involves the entire universe and all its contents; it embraces a knowledge of the principles and laws by which Deity exists; and it reaches down to the very confines of the universal structure. If we taught astronomy alone it would involve much. A man may gain a smattering of astronomy as it is taught in the world today; but do not men spend years in the study and investigation of astronomy in the university and the observatory? If we taught only mathematics, would not some years be required to comprehend its principles and methods? Do not expect to understand Koreshanity in a day, a month, or a year; it would not be worth much if it could be grasped at a glance! Koreshanity is promulgated for the benefit of the truth-seeker; and the man who desires truth above all else, will allow neither time nor means to stand in the way; he will pay the cost of patience which will ultimately satisfy,

Simple in Fundamentals.

While Koreshanity is complex as it enters into all the many ramifications, it is simple in fundamentals. There are three great truths to be kept constantly in mind in the investigation of the System: The fact that the universe is a great cell; that God and man are inseparable and interdependent; and that matter and energy are correlated and interconvertible. Koreshanity teaches a system of Cosmogony as its basic science. In the material cosmos the foundation is laid; we begin with a demonstrated premise, and by inexorable logic, the mind is led to all the rational conclusions of the Koreshan System.

In order to comprehend Koreshan Universology, the subjects treated must be seen from our view-point; it will do no good to interject your own previous conclusions, and judge the System by opinions which have no foundation. The mind must be emptied of fallacy; and then from an entirely new basis the mind may assimilate truth in a way that is both surprising and satisfying. It is not a good idea to jump from subject to subject, in the investigation of Koreshanity—that is, tasting here and there in the endeavor to find something to suit the fancy. No student in school has ever made progress by skimming through his studies.

Thirteen Years of Koreshan Publications.

"But what shall we study? You have no text-books." We have that which will enable the student to grasp the fundamentals and many conclusions of Koreshanity. During the past thirteen years, the Guiding Star Publishing House has been busily engaged in printing the writings of KORESH and his disciples—issuing **THE GUIDING STAR** and **THE FLAMING SWORD**. A single file of **THE FLAMING SWORD** for the past ten years makes up several large volumes—thousands of pages of valuable matter, containing hundreds of articles written for the purpose of imparting to the student a knowledge of the System.

We have people all over the country who prize these productions above all the mass of the world's literature, and who would not part with these volumes for any consideration, because to them, the

volumes have become invaluable. In **THE FLAMING SWORD**, since the beginning of its publication, hundreds of subjects have been considered from the Koreshan standpoint; hundreds of questions have been answered—just such questions as the new readers of **THE FLAMING SWORD** today desire to have answered. We recommend these back numbers of **THE FLAMING SWORD**, because they are still obtainable, but rapidly becoming exhausted; and it will not be long until we will have no more of the older numbers.

A Glimpse at Koreshan Literature.

But we *do* have Koreshan text-books which teach the things that are most important for the Koreshan student to know—the laws of life; the presence of the Messiah, and the necessity of the recognition of his mission; the revelation of the character of Deity in his relation to humanity; the form and function of the cosmos; the science of the resurrection, and kindred subjects. These text-books are the pamphlets issued by the Guiding Star Publishing House, and include many of the choicest gems from the pen of KORESH. Then there is the **Cellular Cosmogony** which, if studied as assiduously as a child must study the rudiments of orthography and grammar at school, would reveal to the mind vastly more knowledge concerning the universe than is possible to obtain in all the universities of the world! The value of this work is in its contents; it is not stamped with gold letters on morocco covers; but it is worth its weight in gold to the advanced mind!

Many minds find it difficult to understand the writings of the Founder of Koreshanity, because they undertake to read his profound productions as they are used to reading works of fiction. Read them as you would read law, as you would read to become a physician, or as many read the Bible—studiously, with a desire to know what is conveyed. If the investigators of Koreshan Universology would but follow a few of these suggestions, great beams of intellectual light would fall upon them, and they would begin to rejoice in the newly found treasures!

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Structure and Function of the Human Brain.

Part XIII.

The Organ of Color; Correspondences of Eye and Ear; Cortical Areas and the Mental Zodiac; Anatomical Basis of Color; Action and Reaction of Mind and Matter.

WE HAVE SO FAR, in the four cerebral centers discussed, given an outline only of the offices of this part of the mento-physiological group of organs constituting the alimentary canal of the cerebrum. We have just passed the consideration of the organ of equilibration, or "weight," and come now to the investigation of the cerebral and mental center which has more specifically to do with the laws of stratification than any other of the cerebral organs. It is the prismatic nucleus of mental and physiological force, the iridescent chamber of judicial emplacement. It presides over the action of the iris of the eye, and is inversely related to the caecum or blind intestine; the organ of color constituting one pole, and the caecum the other pole, of a determinate axis. That specific adjustment of the iris by which it is accommodated to the intromission of energy to the rods and cones of the retina, by which are determined the circles of color-vision, is dependent upon the control of the organ now under inspection.

The iris is a diaphragm provided with a double set of muscular fibers, which encircle the pupil. These are supplied with nerves from the cervical sympathetic and the trigeminus. The iris operates as a valve to regulate the entrance of the various qualities of energy upon which vision depends, and its special relation to the color-circles determines for it the name of iris or rainbow. The valvular construction and function of the

iris have their correspondent and physiological coordinate in the ileo-colic valve between the ileum and the caecum, in the alimentary canal of the body.

The influence wrought upon the mind by the variation of color induced through the control of the iris by the organ, is in harmony with the seven tones of primary vibration to which the tympanum responds. The eye corresponds to the intellect, the ear to the will. These, in unison, have their pediment in the point of material supply defined as the fifth division of physical alimentation, in the fifth division of the alimentary canal. The mere differentiation of color, while an important function of this organ, is the least important of the many offices it performs for the universal economy.

In the human brain there are twelve distinctive cortical areas, belonging exclusively to the cerebral and mental zodiac. The fibers of these areas converge to and meet at the cerebral *crura*. The twelve cortical divisions thus mapped out and constituting the zodiacal zone, comprise the poles of six distinct axes, focalizing in a distinct nucleus. There are, therefore, two coordinating pairs of cortical area for each axis of the zodiacal belt. These axes, with their nucleus, constitute the golden candlestick of the mental constitution. They also involve the seven primary will or desire centers of the mind, presiding over the seven supreme emplacements of organic structure. The organ of color, so called, is not, therefore, merely an organ presiding

over and defining color; but it is the organ, *par excellence*, which determines that function of the will presiding over and determining the creation and emplacement of the anatomical fabric.

There are seven primary will centers, and upon the distinctive operation of these depends the creation of bone, muscle, blood, etc., comprising the anatomical structure. There is a distinct will for the creation of bone, a distinct will for the creation of blood, and for each of the seven primary emplacements of physiological formation. The power for the regulation of this complex function of the human organism focalizes in the organ called color, by the Fowler class of phrenologists. Nor does the organ of color confine its function to its offices in the microcosmic economy; it is the resource of the mental energy of creation, which, in the macrocosm,

stratifies metallic, mineral, and geologic formation, and controls emplacement and color as pertaining to specific gravity. It is evolved from the organ of weight, or equilibration, and thence carries forward from weight what this organ passes over for the continuation of cerebral function.

We desire once more to emphasize the statement that every form and activity in creation has its origin in mind, which exists only in brains. Mind itself is the product of the destruction of matter in the brain, carried there in and through the circulations of the nerve and arterial systems. The mind reacts on the material, and is the source of material deposit. It is not only the mover of all activities, but it is the substantial source of matter itself. It is, in fact, the creator of all material as well as of all spiritual things.

Separation from Old Institutions.

Prof. Herron's Errors Examined in the Light of Science and the Bible; Necessity for Coming Out of Babylon.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

In order to stay in the thick of the wrong and help His brethren, he must hang his head in shame at the consciousness of his forced hypocrisy. He sees his own life a hideous compromise and evasion, entangled and broken by all that he hates. In order to save others, He literally cannot save himself; in order to make possible a better human future, he must literally take part in the sins and oppressions of the present.—
PROF. HERRON.

IT SEEMS TO US that the man who writes such things about the life of Jesus, gets them from his own preconceived notions and not from the facts in the case. The every-day life of Jesus was passed, not amid the throngs of Jewish people, but with the few he had chosen out of those throngs because of their peculiar fitness for his purposes, and others who followed him out of their own desire to avail themselves of his teachings and manner of life. When they tired of either, they left him and walked no more with him. He instituted a new manner of life that was governed by new principles, both for himself and for his disciples. Through what distorted medium any man can see the life of Jesus "a hideous compromise and evasion, entangled and broken by all that he hates," and hanging "his head in shame at the consciousness of his forced hypocrisy," we cannot imagine. Jesus lived among men the straightforward life of an honest man, always teaching and insisting upon the rendering of right and justice to all men. Such a one is not entangled with, and does not become responsible for the unjust acts and immoral lives of other men, and hence has no occasion to hang His head in shame. Prof. Herron has a theory that "the sacrifice of conscience in service is the redemptive force that is to save society."

The New Testament writers insist, not upon the sacrifice, but the maintenance of a good conscience before God and man. According to the Scriptures, the

redemption of man, and hence of society, was the result, not of "the sacrifice of the conscience," but of the life of Him who, as John declares, "laid down his life for us." It is not strange that—to a man who believes that the redemption of men from all the horrible conditions which have come to them through the hell-born competitive system, is to come through the sacrifice of conscience—it should seem wrong for men to withdraw themselves from the association with the masses who are hopelessly involved in, and hence responsible for wrong in church and state, as the masses were in the time of Jesus, and as they are at present. The movement of John the Baptist was not designed to be a separate, permanent one, but, as he himself explained, was designed to prepare the way for that of Jesus. In a similar way, the movement set on foot by Jesus was not the Jewish movement, but the outgrowth, the ripened fruit of the movement that was designed and destined to succeed it. Jesus, the head of the new order, can hardly be said, in fairness, to have been crucified as a member of the old or Jewish movement.

There comes a time in the history of every great world-movement, church and state, when God's proclamation concerning it is, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The wheat is the grain whose sowing and death and subsequent life in its varied development of growth and ripening, with the inevitable death of the old plant, Jesus chose to illustrate the sowing and death and subsequent life, development in its various stages, in the good soil of its environment (which was upright human hearts), of the divine, the God-seed, which was himself; for it is said: "Not seeds as of many, but thy seed, which is Christ." Jesus told

us plainly that the time of the ripening of that seed, the end of its cycle of reproduction, was the end of the Christian age, falsely rendered the end of the world. The crossing of that divine seed "in Egypt and Sodom, where also our Lord was crucified," that is, his crossing with the sinful humanity in which "He who knew no sin was made to be sin for us," was his real crucifixion, of which that one on the two pieces of wood was only the material type.

Now, suppose that when the time of ripening of the wheat comes, the progressive germs that have been produced in the now dying stalk should refuse to come out and be separate, and aggregate themselves in the reproduced seed, the ripened crop, gathering "themselves into groups," as the law is, what will become of them? They must needs share the decay and rot of the

body that once contained the wheat life, to which there is no resurrection. Suppose that now, when the time of the harvest of the higher life—which Jesus illustrated by the wheat growth—is at hand, the progressive germs which have been generated in the old dying stalk should fail to progress into the greater corpuscles (the men and women, rather the virgins, men-women, the biune sex, such as was Jesus), and should refuse to come out from their old and dying environments—the old church and state, and "gather themselves into groups," as is the law of ripened seed, and as John saw them on Mount Zion, in the time of the harvest, the end of the age, what else could they expect than to share the inevitable death of the old, without any hope of entering into the glory of the new that should follow? How can those who are dead to sin and death live any longer therein!

Calvinism Under the Koreshan Speculum.

BERTHALDINE, MATRONA.

"MY PEOPLE are destroyed for lack of knowledge." Knowledge, then, must be the power of the cross, the power of God unto salvation. "Ye shall know the truth and the truth shall make you free," cannot be sounded too often in the ears of nominal Bible Christians. Universology, or the science of all truth, must certainly be meant, for it is the truth concerning good and evil—God and the devil. It is written, that if men eat of the tree of the knowledge of good and evil, their eyes shall be opened and they shall be as Gods, knowing good and evil. They may be as wise as the brazen serpent himself, be divine serpents.

The word serpent is from *sapiens*, signifying to be wise. Men, by eating of this forbidden tree, become circumspect; they learn to look at things from every circumferential standpoint, and from the central, which involves them all, being their convergence. Therefore, it may be said that the most central is the most circumferential. The Lord himself in his descent goes to the circumferences through all the intervening strata, like the Röntgen ray, to take into himself (the center), by radiation and reflection, everything there is of the upward and the downward way—the levic and the gravic.

So when men become controlled and appropriated by the Lord's mind, and he enters them through their absorption of his body and blood, as Holy Spirit—his gravic ray, they become co-laborers with him, and he their Savior to the outermost. This eating of the tree of the knowledge of good and evil, produced by the conjunction of the good with the evil, which, viewed from one standpoint, is the Tree of Life, is the final appropriation of science, a fruit which ripens in a human brain, making its possessor the divine or brazen serpent, union of Jehovah with Peter, the Rock of his salvation and final possessor of the keys of knowledge. These keys, the laws of transmutation, or the cross, and of correspondence, or analogy, define the relationship of the

Word in its least form to the Word in its greatest form—Universology.

The possessor of these keys of the divine kingdom is the greatest of the prophets, the *septum lucidum* of the Grand Man, the clear-sighted one who has prescience from circumspection. He looks at things from the central standpoint of an all around or circumferential experience. He knows, therefore he is the Shiloh and rest point of all things. He represents the Zero and Hero, from whom proceeds the firstfruit of the Tree of Life, which, being a biune immortal, is the holy Seed, the regeneration of all things visible and invisible. Now, if this world will eat or appropriate knowledge, it will possess the power of discrimination, and know good from evil, truth from fallacy, etc. This will enable humanity to make intelligent deductions and intelligently exercise the power of choice.

"Our friend the enemy," the Calvinistic Presbyterians, has a load to carry, in the form of a voluminous creed, which is proving a burden too grievous to be borne. Lacking the ability to give it a rational scientific interpretation, of which it is largely susceptible, and thus reconcile themselves to it, they propose to throw it overboard like a troublesome Jonah, and pick out a lighter burden,—a pretty little cross of a creed that every one will be delighted to bear. We doubt not the chosen little one will be mighty enough, after all has been done and said, to sink the Presbyterian ship, whose supreme lack is a scientific helmsman.

The "higher critics" of the Presbyterian and other sects, find the Bible itself a veritable "old man of the sea;" and as it would dispose of them, proving them unscientific, they are endeavoring to dispose of it by roasting it over a slow fire,—hell fire at that; but it is like the burning bush,—it burns without being consumed, and will burn until the higher critics are reduced by it to just enough ashes with which to daub

their spiritual sackcloth, when they awake to shame and age-lasting contempt for their folly and ignorance. It would be rather interesting at this time, to take up the Presbyterian articles of faith and give them a scientific, Koreshan interpretation. The statements are really not so bad. Here, for instance, is this greatly disturbing article from chapter III of the Westminster Confession:

I. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

II. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore ordained to everlasting death.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

V. Those of mankind that are predestinated into life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence and admiration of God; and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel.

The Lord Jesus Christ, Jehovah, the Word made flesh, had voluntary and involuntary powers. His will was the will of God, the *good* or righteous. He eternally exercises His will for the eternal good of the entire universe. He was a perfect expression of the divine goodness, and the only one of his kind manifest at the beginning of the Christian era. He was so good that, possessing the knowledge of good and evil, and knowing that it is an eternal law that everything in the universe must have its opposite for the perpetuity of its kind, he knew evil to be a necessity, as a basis of good; and being a necessity, is the creation of the opposite of his voluntary power—that is, his involuntary. He also knew, possessing the wisdom and understanding of the law, that day and night, seed-time and harvest, and

every other pair of opposites and coördinates are necessary to the eternal perpetuity of the universe, and his own involution as its Creator and preserver.

The Lord Jesus delighted in fulfilling all the laws of his eternal being, as the good, the God-man. He saw the use of evil; it had been a factor in his salvation, and in the reproduction of his saving power, the knowledge of good and evil, which makes men wise unto their own salvation in his image and likeness. So the law does eternally decree that whatever is shall be in its own time and place, and serve—in the cycle of its being—the purpose of God's voluntary powers. In His will, or voluntary power, there is no injustice to any of his creatures, nor to himself. Injustice is in the opponent to his will. The Lord expressed the immortal God or good. His opponents are mortal devils, who hate his moral law and despise his counsels.

These people oppose until they are wasted and consumed by the frictions generated by their own oppositions, until their extremity becomes God's opportunity to open the eyes of their understanding, which compels them to subordinate themselves to the transforming power of the science of the law of the cross, by which the will of God works in them "to will and to do his own good pleasure" concerning them, in relation to himself—their own holy seed and Savior. They, bearing in their mortal bodies all the fruits of sin, are—through the suffering of its consequences—made conformable to His will, until it finally overcomes in them the power of death (sin), which is opposition to the law of God's divine being as expressed in the person of the Lord Jesus, the law fulfilled—the fulness of the Godhead bodily.

The Almighty does not hinder mortal man, in the *necessary* operation of learning obedience to the law through suffering the consequences of sin. The Lord, it is written, learned obedience to the law through suffering, and it is enough for the servant to be as his Lord, who does things voluntarily in the only best way they can be done. All things are possible with God; all *possible* things are possible with God, but the *impossible* is not possible with God or any of his creatures. God is limited by his universe, and the evolved possibilities of its seed or involution. Our Presbyterian friends have lost the keys of knowledge, and with them the great truth of reincarnation—resurrection, reproduction from the seed.

Every Presbyterian nominally declares himself to be of the elect,—a regenerated son of God; while the true science of the universe, and the Scriptures as interpreted by it, reveal every one to be still a mortal son of the devil, spiritually begotten, perhaps, at the beginning of the age, but still unborn, unregenerate as to God's image and likeness. Look at the *book* of the generation of the one regenerate Man, the one and only one who could say, "I am the resurrection and the life." We have a clear record of the forty-two begettings essential to His reproduction from the Father-Mother whom he involved, being born whole or holy, biune, therefore self-perpetuating, immortal, with voluntary

power to lay down his life and take it again in his own image and likeness, the first and last fruit of universal reproduction, and the holy Seed of the elect, the 144,000 into whom he evolves as a genus or race, as the harvest of his own implanting in the soil of a transmutable mortal world.

We should never forget that there is no injustice in Jehovah, the will of the immortal. Injustice exists in the hells, the spheres of mortal ignorance of the science of the law, as expressed by the Lord, whom to know aright is life eternal, in his reproduction. Every perturbed Presbyterian who wants hell blotted out from his creed, and every one tucked away safely in the Presbyterian heaven, money-bags and all, and elected to be saved eternally, will have to get wisdom and understanding from the science of Universology, as to the scientific method of blotting out hell from the book of his remembrance, and to save his money-bags by losing them. It can be done. Hell and all the sadness of its experiences can be blotted out from even the memory of

John Calvin himself; and treasures material of the kingdom of heaven in earth can be possessed, that outweigh the money-bags of 144,000 Calvinistic John Rockefellers.

It is in the order of God's eternal decree—his laws, that the science of transmutation and transformation shall bear the name of Koresh, Cyrus, the Shepherd and Stone of Israel. In its light even John Calvin himself and all the shades of the Presbyterian fathers, look as though they needed transformation and rebirth and baptism with water and fire, just as much as do the Koreshans who see themselves black by the side of the only one washed and made white by the blood of the Lamb. We don't condemn "our friend the enemy," lest we ourselves be condemned; but we do condemn sin in the flesh, and, at this time, opposition to the science of the law, for its science is freely offered for the scientific transformation of all the hell-born interpretations of creeds from the dark ages, as applied by the false, unscientific traditions of men who have obeyed not the gospel of Christ by keeping his commandments.

In the Editorial Perspective.

THE EDITOR.

THE GREAT FACT that the universe exists is universally recognized; but to the modern world the great secret of its existence is veiled in mystery. Modern science has failed to give to the world the revelation of a single truth, the explanation of a single phenomenon, the definition of a single law operative in either man or cosmos. The simplest problem of life constitutes as great an enigma to the leaders of the modern scientific world, as to the humble toilers in the field; and the questions of the form and function of the universe are as far from being answered in the university today, as they are in the schoolhouse on the mountain side. This is a scathing, sweeping charge to make in the face of all modern achievements and discoveries; yet the fact remains that the astronomer is sweeping the heavens; the geologist is delving among the rocks; the chemist is manipulating his compounds; the naturalist is searching land and ocean; and the metaphysician is listening to voices in the occult, for some clue to the solution of the mystery. In the meantime, the world battles with the great problems and issues of human life and relations; it faces the great questions of social, industrial, and political economy, to which modern science gives no answer. The church has failed to enlighten humanity with the truth of the world's origin, and it is falling into disrepute, meriting the disrespect of the millions; and modern science goes hand in hand with the church to oblivion because, like the church, it has only cursed, and not blessed, an unhappy world. In striking contrast with the fallacies that have failed to satisfy and save humanity from the conditions in which it has been for centuries, is the brilliant light of Koreshanity, the great intellectual marvel of the age, the science which begins with the discovery of the laws of the forms and functions of the universe, and progresses in its application to the world of human affairs. When the world learns that the universe is eternal, it will begin to comprehend that law itself is eternal and immutable; and that when the scientific foundation is laid in the very structure of the cosmos itself, *confidence* in the effectiveness of the application of law to human life will become firm enough to unite man and his neighbor in one great system

of humano-divine co operation, that will result in the establishment of a new order of society which shall have for its basis and pattern the organic cell of the cosmos. The links of law and of life reveal the new religion, in which truth triumphs over the fallacies that fail. Koreshan Universology is the knowledge of the universe; it reaches to the confines of the cosmos, the limit of Deific perspective; its logic reaches from the atom to the whole; from the simplest cell to the greatest shell; from the lowest form of life to the climax in Deity; and in the application of its truth, it reaches from the individual to the ideal and the real society and civilization, patterned after the human body and its functions, and the analogous universe and its laws.

Modern minds consider the Koreshan vocabulary beyond their reach. It does involve a great many words or forms chosen to convey definite ideas, definite truths. If there are many truths beyond the immediate reach of the masses; if there are many conceptions concerning the universe which the people generally have never entertained; if there are ideals beyond the aspirations of the common mind, then such truths, such conceptions, and such ideals may be expressed and pictured in words beyond the comprehension of the masses. But what of it? Did not Jesus the Christ speak his truth only for those who could understand? Did he not repeatedly say, "Let him hear who has ears to hear"? The Almighty comes to teach those able to receive him—not the millions, until he has taught His chosen; and why should the Almighty, who must express himself in the most external degree, in all the forms of the great cosmos, confine himself to a limited vocabulary of a few hundred of the *devil's* words in order to satisfy curiosity seekers? Koreshanity is expressed in the English language; it covers the vocabulary of the great dictionaries, and the dictionaries are not locked away out of the reach of the people; they are everywhere! Has the modern mind become so exhausted that it cannot learn the meaning of words beyond the commonest vocabulary? The church in past centuries considered long words important enough to use to convey ideas in great theological discussions;

but the people have forgotten the discussions, the words employed, and perhaps the ideas communicated. In medieval times hundreds of such words as soterology, utilitarianism, solifidianism, lapsarianism, superlapsarianism, transcendentalism, cosubstantiation, transubstantiation, etc., were common; but they were in the field of speculation, and nobody objected. Koreshanity is a practical system, and if it employs a scientific language, the people object! Koreshan truths are dangerous shells in the enemy's camp. Long words are used in the construction of our forts; they are our steel armor plates; our protection and shield!

Religion is considered by the modern clergyman as some undefined, indefinite something which is in some way operative in every man, whether he is conscious of it or whether he understands religion or not; so that it makes no difference what may be his conceptions of religion, he is just as safe as the man who has paid the price and made the progress to reach the exact knowledge or science of all religion. It is obvious that the creeds clash one with another; they are the result of centuries of ecclesiastical warfare, in which popes have sent terrible bulls into the Roman amphitheatre and have brandished the sword of excommunication; and councils and synods have, from time to time, endeavored to legislate dogma into truth—and failed. Does it matter after all, what is truth? The church concludes that it does not matter. It says, "We are coming to understand that the accent is nothing, that the essence is all; that religion is always the same, and that only opinions differ." True religion is the divine language. Jesus himself was the Word, and he spoke the words of life—living entities, into the heart and soul of his people; then there was one divine religion, one divine language in its purity. But since then the tower of Babel has been constructed and the tongues have been confused. The difference is not of mere accent; it is a question of numerous and conflicting dialects, of different languages; of mutilation of words, of perversion of the letter, and dissipation of the spirit of the age. The ecclesiastical shells remain; when they are struck, a sepulchral hollowness,—a mockery of the original divine speech is heard! The voice of the church is the hoarse whisper of the ghost in the tomb, compared with the living Voice of the resurrected truth in Koreshanity!

Both Jews and Christians are endeavoring to fulfil prophecy in the schemes now on foot to colonize Palestine and to establish a Jewish government, the seat of which shall be the old Jerusalem. The Adventists are watching this movement with great interest, because they are expecting that through it, in the holy land, whose holiness is obsolete, a "nation will be born in a day;" but the nation that is now anticipated by the representatives of the scheme—influential Christians, Jews, and money barons, is not the nation of prophecy; it is not the kingdom of God. Nineteen hundred years ago the Jewish nation existed; it faced a Messianic crisis; it was destroyed, and its people scattered throughout the world, while Palestine passed into the possession of the Romans, was finally acquired by the Turk, and the once fertile fields became the barren plains; the land itself died under the curse! Palestine is now but a relic of a past civilization. The once proud Jerusalem, with its millions of inhabitants, became a city of the dead, amid scenes of medieval warfare; and even now it breathes the ancient atmosphere; for the present Jewish inhabitants go back in their minds to the days of Solomon, and the Christians to the days of Jesus. Let the Jews return to Jerusalem and take up the lines where they left them nineteen hundred years ago; it is the antithetical gathering of Israel, an evidence of the culminations of the age, the time of the manifestation of the New Jerusalem, not in the

old world, but in the new world, in America, whither all the elements of progress have been moving during the past four hundred years!

There is a little ripple of excitement in religious circles over the alleged discovery at Cairo, Egypt, of the fragments of what is believed to be the fifth account of the life of Jesus; they were found in rolls of papyrus, purchased in Egypt for the library of the University of Strasburg. The fragments contain words written in the Coptic language, and the original is attributed to the Apostle Peter. It is as important now to prove that Jesus existed nineteen hundred years ago, as it was to prove then that Moses lived and performed a Messianic work for Israel centuries previous to the coming of Jesus. The church today would prefer to discover evidences of inspiration of men who lived at the beginning of the dispensation, than to look for inspired writings in modern times; the people would rather undertake to follow a man of whom they know but little, than to accept the Prophet and Messiah who must open the door of the New Age. So far as the clergymen are concerned, no additional records of the life and mission of Jesus can benefit them; for they have forgotten what is meant by the words contained in the gospels with which they are already familiar. The church is grasping eagerly at fragments; it revels in the obscure, and delights in mysteries in a scientific period of the world's history. Fragments are not needed now; let the fragments go to the museums to delight and satisfy the curiosity seekers, while the new and living truth from its personal embodiment in the present century, reaches out to form a new order, a new dispensation, a new religion, a new church and state.

The labor situation is critical. In the ranks of the workingmen the agitation continues, the discontent increases, unrest prevails, and strikes become more numerous and violent. The breach between capital and labor is widening, and serious outbreaks are threatening. The capitalists in their unrighteous greed continue to clamor for wealth; they have the power of wealth behind them, the power to quickly mount the nation's greatest guns in the terrible conflict; but labor has the power to paralyze all industry and commerce by simply withdrawing from field and foundry, from mint and mine. We see the angry clouds gathering; the dark and dangerous funnel of the vortex approaches the earth, and when its apex touches the ground it will sweep disaster from sea to sea! There is a stupendous meaning in the formation of the trusts, and in the organization of labor. Peace stands aloof, while the angel of war stands ready and eager to wave the signal of destruction—the red flag of anarchy. The great sea of humanity is stormy and restless; reform factions and political parties are pouring oil on the surface, but it does not still the wind nor quiet the waves. The prophets of peace have declared for fair weather, in the face of the evidences of approaching storm; the signs of the times rebuke them. A peaceful evolution would feign build new institutions in the old stagnant atmosphere; the revolution, with its lightning flashes and whirling winds, will destroy the fetid air, and sweep away the effete productions and debris of the age!

We have before us the official prospectus of the new Siegel Cooper Company, containing the announcement of the greatest co-operative and profit-sharing venture ever undertaken in the history of the mercantile business. The new company, a gigantic mercantile trust, is formed, chartered under the laws of the state of New Jersey, with a capital stock of \$24,000,000,—200,000 shares of which are offered to the public for sale at \$50 per share, par value. The company has set aside \$2,000,000 of the common stock, the annual dividends of which will be distributed among employes who have served three years or more, and paid

for life to all who serve a period of ten years. It is a scheme of profit-sharing with the stockholders who pay their money, and the mere payment of interest on \$2,000,000 of capital to some 2,000 employes, amounting to about \$60 per year for each employee, over and above the mere pittance he receives for helping the concern to mass its millions! The aim of the concern is to make money by appealing to the people with whom there is a growing interest in co-operation; and in order to show that it is such a scheme, we quote the first few lines of the official announcement; some of the words we emphasize by the use of italics: "The great success attained since 1887 by Siegel, Cooper & Co., has induced and given warrant to the enterprising owners to *further ingratiate themselves into public favor* by consolidating their mammoth establishments into a *co operative enterprise* on a profit sharing basis."

We hear the clergymen defending the trusts, supporting all modern institutions, sanctioning the competitive system, and boasting of the progress the world has made through the massing of capital by the few. One has recently said: "Despite all his grievances, real and imaginary, the working man is infinitely better off today than at any time previous in the world's history. Today labor is respected; man is free; wages are higher; and there is more work for all who will work. Most of the trusts and great combinations of capital serve the public. The trust that is at once offensive and injurious alike to labor and capital, is the labor-union." Have the modern clergymen no condemnation for the gigantic thieving concerns which absorb the wealth of the world? Have they lost the faculty of discrimination between purity and corruption; between freedom and tyranny; between righteousness and despotism? The church has lost everything of truth, of life, of love, and of power, that made the primitive Christian church the temple of Deity. The modern church has nothing in common with the early organization—not even the communism which prevailed among the disciples!

Dr. Behrens, at the missionary congress, New York, mentions four startling things that he would like to see occur to creeds: Piled together and burned; ground to a homogeneous mass in the mills of the gods; stored away in theological museums; or placed in convenient position for him to sign—for he would sign them all, endorse the many conflicting statements, pass over their contradictions, and consider their discords the most refreshing music of divine truth! He would endorse the pope and his authority, together with the divinity of Virgin Mary, and at the same time protest against the Catholic dogmas; both affirm and deny Calvinism; accept and reject the doctrine of eternal torment; believe and disbelieve in the divinity of Jesus; adopt the idea of the damnation and the salvation of the majority of mankind; preach Unitarianism and Trinitarianism; and finally, accept the Bible as inspired, while considering with the higher critics that it is a fallible book. Let the people endorse *all* the creeds at the same time, or endorse none; either alternative would be disastrous to the dogmas; for acceptance of the contradictions would be the virtual denial of the whole!

Thirty thousand New York laborers adopted resolutions declaring that the government of the United States—national, state, and local—has again proved itself, not less than any European nation, to be the enemy of labor and the tool of the capitalistic class, and that the working people "must look to themselves for relief;" and then they form a parade in Gotham streets on May day. They consider in common with hundreds of thousands of working men in other cities, that the nation is their enemy, and they appeal to the masses to take action to secure the emancipation of the wage-slave. Dark clouds of des-

perate and disappointed men are gathering everywhere, preparing to produce a *rain* of terror! Is the world prepared for the deluge? Do these marching armies of industrials indicate a peaceable adjustment of affairs in the world of labor, a peaceable settlement of impending trouble, a peaceable evolution of the new order? Examined in the light of the science of prophecy and the science of history, they portend *revolution*! We predict that these armies mean to fight; but we are not hissing the dogs of war to action.

Police batteries of artillery are new things in municipal government; but they are as significant as they are new. The workingmen instinctively sense what the 12-pounders and the gatling guns, accompanied by expert gunners sitting on caissons of ammunition, mean! The policemen of Chicago recently paraded the streets of the city with a complete battery of police artillery, jeered, not cheered, by hundreds of laborers who refused to be intimidated by the display. The rumble of the gun carriages over the pavements and the rattle of armament in tournaments, indicate preparation for war when industrial conditions become intolerable to the wage-slave, in the same way that tournaments of the fire department constitute practice for expertness in battling with fire. The forces are maneuvering on the battle-fields; modern reform is but the disguised call to arms; and the facts of the final results will confirm Koreshan prophecy and fulfil the predictions of ancient seers, in the greatest conflict of ages!

Unmistakable signs of divine power followed them that believed the gospel nineteen hundred years ago; the apostles healed the sick and raised the dead, and did many other wonderful works in connection with their work of promulgation of the primitive Christian system. In contrast with the early church and its methods, are the modern church and its plans for establishing medical missions. The great ecumenical council claims that "the first aim of medical missions should be the relief of suffering from motives of brotherhood. Medical missions are the pioneers of evangelism; they can be planted where no other branch of evangelical work is possible." Alongside the mission houses in heathen lands, build drug stores, offices of allopathic physicians, and undertakers' establishments, with accompanying saloons and competitive concerns of the great West, and the main steps are taken in the direction of Christianizing the heathen!

The church association for the advancement of the interests of labor is holding sessions in Washington. It is a society outside of the church, but may represent the church in its best effort to ameliorate the sufferings of the workingman. It begins with reminding its members not to forget the beneficial results of prayer, and then proceeds to discuss the needs of the motor-man;" and finally resolves to boycott department stores which remain open after five o'clock p. m., on Saturdays. What radical strokes in the direction of settling the labor problem are these futile attempts of the churchmen! Ignorantly or purposely, they leave the very heart of the difficulty untouched!

Labor produces wealth, and the millionaires utilize all the factors of commerce in accumulating that which has been produced; but how much of it is distributed to the producers? A small portion—only so much of it as will keep them alive while producing more wealth! The men who do the work never become wealthy. They become rich who are idlers, and who are at the same time improving every opportunity for appropriating that which does not belong to them. The millionaires are not *petty* thieves; they are not stealing on a small scale—they conduct their nefarious work on so stupendous a scale that the world forgets that it is a crime against humanity!

Admiral Dewey has come to Chicago and gone away again; he received an ovation from the nest-egg of modern corruption, and a great demonstration was hatched out. Just what good the people did for Dewey, or what good Dewey did for the people during the three days' celebration, is not so susceptible of demonstration. It is difficult to determine just now whether the celebration boomed the Dewey candidacy, or whether his candidacy made the celebration less brilliant than it would otherwise have been. However, it is obvious that Dewey is the hero of 1898 instead of 1900.

The century problem is not the greatest problem of the century. No issue of dates of the Christian era can equal the question of the facts of history, the question of life and law through which the era began and through which it will end. The Christian age has grown aged in nineteen hundred years; it is old and ready to pass away. The issues of the new century are forcing themselves upon the world, and whether men are willing or not, they must face the crisis; for in it are the issues of life and death!

Some one has religiously arranged the vowels of the English alphabet in this way: "Why is I the happiest of vowels? Because it is always in the midst of bliss, while E is in hell, and all the other vowels are in purgatory." A careful analysis of the evidence, however, will reveal the fact that the degenerate vowels have been rescued from hell and its suburbs, and are now emplaced where everything else is involved—in Koreshan Universology!

The issue confronting the church: If Jesus was right in founding communism nineteen hundred years ago, the church is wrong today in endorsing competition; and if the attitude of the modern church toward communism is right, it must be admitted that Jesus made a mistake in forming a communistic nucleus. Will the clergymen charge the Founder of primitive Christianity with establishing an impractical system of Christian fellowship?

The world is in a serious predicament: it needs the truth, but it is too ignorant to recognize it, too selfish to accept it, and too proud to follow the Man who declares and demonstrates the complete and perfect System of Universology.

When Joshua stopped the sun, he did not invent the Copernican system of astronomy by starting the earth to whirling!

The interest the money-lender takes in the affairs of the world, is the money received for money loaned.

The graven images forbidden in the Decalogue are living pictures which gravitate toward the grave.

When Jesus pointed to the narrow way, he did not refer to the narrow creeds of modern Christianity!

A religion is dead which no longer exists in the heart and life, but only in the opinions of men.

When the hero gains a victory, the vanquished must suffer defeat.

Editorial Discussions and Miscellany.

THE EDITOR.

The Test of Truth.

EDITOR FLAMING SWORD:—I subscribed last September for a copy of THE FLAMING SWORD to be sent to me for one year, and paid the year's subscription. I have carefully read the paper each week, with an unselfish desire to harmonize its teachings with the text of divine truth; but I must confess that many of the utterances of Koresh are so extremely absurd in the hypocrisy of his claim to divinity, that I ask as a favor that you will discontinue the future sending of it to my address.—A. V. R., Paterson, N. J.

Fallacy can never become a genuine test of the truth; and Koreshanity can never be rightly judged from the basis of misconceptions of the Bible. If there were no questions concerning the interpretation of the Bible; if the language of Deity in it were so clear to the unenlightened mind as to preclude the possibility of failing to understand it, it would not be difficult for any mind to determine how and where a system of doctrines is in conflict with it. But it must be remembered that the Bible has been the battle-ground of conflicting creeds; and the fact that no two minds outside of Koreshanity can be found to agree upon the exact meaning of a single expression of the Bible, is proof that what it says is *not* clear to the theological student. How, then, can our correspondent

determine whether or not Koreshanity is in conflict with it? If he understands the Bible, why has he been looking for truth through THE FLAMING SWORD? and if he does not, what is the basis upon which he predicates his objection to the System?

Nineteen hundred years ago, the teachings of Jesus were radically opposed to the conceptions of the Jewish clergy, though he read the same books of prophecy and taught from the same law that they had studied for centuries. The modern Christian believes that Jesus taught the truth; and yet was he not divine? The priesthood, although presumably expecting the Messiah, had concluded that it would be but natural when the Messiah came, that he should agree with the recognized authority on the law; they desired that he should agree with *them*, instead of their having to sacrifice their misconceptions for truth. Is there anything in the claim to Messiahship that is incompatible with truth? If so, how could Jesus be the truth teacher? and if not, how does the claim affect the teachings of KORESH?

Unlike all other systems of the world, Koreshanity accepts as true every declaration of the Bible, and demonstrates its truth; from the rational, scientific point of view, we *know* that its expressions are

correct. We have the decided advantage over those who object to Koreshanity—we know what the Bible contains, and we know what the Koreshan System is, from demonstrated premise to logical conclusion. We, of all other people, should be conscious of a conflict between the teachings of KORESH and the Bible, if any existed; but we have found none, and our objectors will find only imaginary ones—contradictions between their own misconceptions of the Bible and their own misconceptions of Koreshanity.

We have this to assert: That the mind that is able to comprehend what is contained in the Bible, will understand not only the spiritual world, but the natural cosmos as well; for the expression of the divine mind in revelation and creation must agree. The laws of the universe constitute the basis of Koreshan interpretation of the Bible; and the universe must tell the same story the Bible contains, if the Bible is an expression of the mind of Deity.

The Law and the Gospel of Jesus.

EDITOR FLAMING SWORD:—I understand you teach that in order to attain to immortality, the law of Moses, or the Decalogue, must be kept. I desire that you tell me through THE FLAMING SWORD, how

Koreshanity is to be harmonized with the Scriptures, which declare that the Christian is not under the law, but under grace. "Christ is the end of the law to every one that believeth." God saw that man was unable to keep the law that he might live; so he sent his own Son to make propitiation for us. I understand that the way to immortality is Christ, and not the law; so I desire that you answer these questions. Are we to keep the seventh day, as do the Seventh-Day Adventists?—S. L. B., San Francisco, Cal.

Moses delivered to his people the ten principles or laws of life, through which only life can be attained; they are the identical principles and laws which Jesus kept, and through which he overcame death. He kept them because, in his progress during the Jewish dispensation, he reached a knowledge of the law and was therefore enabled to keep it. He came to a people who had not attained to that knowledge; and what did he do for them? Why, he sowed himself, his own soul and life, in them that they, through the progress and final involution at the end of the age, should come into the possession of the knowledge of the law, and be able to fulfil it, just as the seed planted in the soil produces a plant which shall so progress in a single season as to enable the corpuscles to aggregate in the seed, and thus fulfil the very same laws, through the very same processes that the original seed was formed.

The life that constituted the free gift of God at the beginning of the dispensation, was the actual life which the early church received; it was the grace or favor of the Almighty seeking to save his people. This has been an *age of grace*, in which His people have been preserved or saved through faith or confidence that the harvest would come. It has been an age of grace; but the *age ends*, and with it the grace that obtained in it; then comes the judgment; and they who were Christians under grace, in faith without works, must become Koreshans with works, fulfilling the law!

The salvation that came through Jesus was not complete; the new birth that obtained then was the birth of the spirit; it must be followed, through the birth of the divine flesh in as many as put on immortality, in obedience to the same law that made Jesus immortal. There is no other way to the ultimate results. Jesus was the way to it, just as the seed is the only way to the crop; but the crop must fulfil that which the original seed fulfilled; otherwise, it can never mature.

For a better comprehension of the laws of immortality, read carefully "The Science of the Decalogue," by KORESH. We do not keep the seventh day of the week, but that which the seventh day

typified—the seventh principle in man, the seed. Keeping the law according to the usual conception of the Decalogue will save no one; and faith in Jesus without works,—without the application of his truth to the very heart and life of man, will accomplish nothing when that which was faith has become reality—when the age ends, and judgment begins. We are in the new age of law; the day of grace is past!

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The Science of Religion.

Synopsis of a Remarkable Address by Koresh, Upon His Return to Chicago From the West.

AFTER an absence of a number of weeks in the West, the Founder of Koreshanity is greeted by his disciples and friends in Chicago. The Koreshan Hall at No. 316 West Sixty-third Street was filled on Sunday afternoon, April 29, with eager listeners to a powerful discourse on the science of Koreshan Theology. Those who had never heard him before were both surprised and pleased—surprised at the force of Koreshan logic, and pleased with the Man and his oratory. To Koreshans, the Messenger and his message constitute the great modern miracle,—the living demonstration of the power of the absolute truth.

Just now there is a great commotion in the church concerning the creeds; the creed-revision craze has seized the clergy. There is the glaring admission that the churches have not correctly interpreted the Bible. They have not, because they have no scientific foundation. In contrast with the creeds, Koreshanity comes as the scientific Religion, and lays again the cosmogonical basis of all truth. All great systems of religion of the past have come with a concept of cosmogony; the Bible itself begins with an account of creation. Genesis is a description of the creation of the universe; however, it does not refer directly to the construction of the physical cosmos—correspondentially it does, because it describes the creation of man. The perfect man is the microcosm, embodying all the elements, forces, forms, and functions of the great universe; he is the universe in its least form, and the description of his creation is a correspondential description of the creation of the physical cosmos, because the cosmos is the reflection, the expression, or the projection of all the activities of life and mind in the human world. If we can scientifically read this expression, we can interpret the mind of Deity. A knowledge of the universal form, its functions, and activities; a knowledge of the anatomical construction and physiological functions of man, inclusive of a knowledge of the functions of the human brain, enables us to scientifically interpret the Scriptures.

There are certain facts presented to us in the Bible, without any special refer-

ence to their scientific interpretation; they are the records and statements concerning physical and phenomenal facts, without interpretation. These facts are in conflict with the teachings of modern science. Religion and science are looked upon as two distinct branches of human thought and investigation. We hear men say, science and religion; while in fact, true science is the science of religion. If we have a knowledge of religion, it is the science of religion, for the word science means no more nor less than knowledge.

The Foundation of Christianity.

The great central fact, the very foundation of the primitive Christian church, is the man Jesus, who came into the world nineteen hundred years ago. The battle of the creeds is concerning Him and his mission. He was a man whom the wise men of the East considered worthy of worship. They were looking for such a manifestation; they saw His special star, which appeared in the constellation which marked the Jewish people. Astrologically, they knew that a child was born among the Jews, the child who was to be the Messiah. When they examined the books of the prophecies they found that He was to be born in Bethlehem; and they came and worshiped him. If we take the bare facts of the records concerning His birth, we find that he was the *infant God*, produced from the human race, the offspring of humanity, the offspring of God. He was not merely the manifestation of the Son of God; he was *Deity himself*, the Almighty God, developed from humanity, the Creator of the universe, with the powers of divine regeneration or reproduction, the Seed of the evolution of the new order, genus, or race of men—the sons of God. The creeds speculate about how much of God was manifest in Jesus, while the Scriptures declare that the child born was the "Mighty God, the everlasting Father, the Prince of Peace."

We do not accept these declarations simply because they are contained in the Bible, but because we are able to demonstrate their truth. Not only do the prophecies, but also the records of the facts of His coming and his claims, corroborate the Koreshan conclusion that Jesus was, and claimed to be the veritable Deity manifest in the world. He claimed to be the human God; and the Jews accused him of blasphemy because he made himself equal with God. The church has departed from this conception; it has fallen into the fallacy of the evolutionists; and now every modern theological seminary must have its chair of evolution! Evolution is true, but the *modern doctrines* of evolution are not true. When Jesus declared that "ye are from beneath," he did not say that Darwinism is true, nor that man was developed from the baboon; and when Jesus said that he came down from heaven, he did not mean that he descended from the physical heavens.

If we have evolution, there must be a

corresponding involution; and that involution must come when evolution has reached its culmination,—when it has evolved to the ripening point. If there is ascent of life from the lower to the higher, there must be a climax reached. If the mineral kingdom produces the vegetable; the vegetable, the animal; and the animal, the human kingdom, it necessarily follows that if there is a *divine* kingdom to be manifest in the world, it must be developed from the present human world. We have reached the time of the ripening of the seed of the divine kingdom, the time of the ripening and rotting of the evolution from which the seed is produced; and if we examine the condition of the world today, we find that it is wholly corrupt. The age is ending; the evolution of the Christian age has been reached, and the harvest is at hand.

The Immaculate Conception.

If we examine the facts of Jesus' conception and birth, we discover the evidences that he was developed from humanity. He came into the world through extraordinary processes, but not through violation of natural law; he came through the law of parthenogenesis or virginal propagation. It is declared that he was the Son of God, and that he was conceived by the Holy Spirit; and yet his genealogy extends from Abraham to Joseph, the husband of Mary. The conclusion is inevitable, that the spirit which came down through the long line of the Jewish priesthood was in Joseph; and that the substance of that spirit was transmitted from the mind of Joseph and vitalized the parthenogenetic germ. God is not outside of humanity; when he is manifest, he is produced from the human world. Jesus came as the divine Seed. We must have the seed before the crop; we must have the divine Man, the archetype, before the genus of the sons of God. The purpose of the coming of Jesus was to sow himself in humanity for the purpose of reproducing himself from the mortal soil; and his planting culminates in the coming of the sons of God, for whom all creation groans.

Koreshanity settles the question concerning the nature and character of the man Jesus. We reach our conclusions from the scientific basis—from a comprehension of the form and functions of the physical cosmos. The universe has its center and its circumference; it perpetually involves itself in the central sun, and we know that, correspondingly, the human world must involve itself and produce the Sun of Righteousness. The great cosmos possesses all the functions of self-perpetuity; and the microcosmic or seed-man must likewise possess these functions—he must be male and female in one personality. Jesus was both male and female; he was Father and Mother in the Son. Every seed is biune and triune,—possessing the functions of fatherhood and motherhood at the same time that it is the offspring,

the son of a previous seed. It comes with the power of reproducing itself, of producing other seeds; it has in it the attributes of reproduction, the powers of creation; but it must reproduce itself through its own death!

The Death of Deity!

These statements meet the objection of the clergyman, because he considers that there is no death in Deity. It is believed that *Jesus* died. His death is the central fact of the Christian system. It was the song of the early church, the theme of the apostles. *The death of Deity!* God must be susceptible of death, else he could not produce that which is susceptible of dying. If there is death in the effect, there must be death in the cause; if there were no death in Deity, Jesus could not have died. The death of Jesus on the cross was but a type, a symbol of his death, his cross, during the age. The seed must die in order to reproduce itself. "Thou fool, that which *thou* sowest is not quickened except it die." "If it die, it brings forth much fruit." If we talk of the reproduction or regeneration of wheat, the people understand what we mean; but if we talk of the divine reproduction or regeneration, it is mystery! The world is full of people who claim to be regenerated; but we have never seen in modern times, a regenerated man! There was but one regenerated man nineteen hundred years ago, and He was perfect. When He went away he regenerated many in the spirit. Jesus was born of both the divine spirit and the divine flesh; his disciples were born of the *Spirit* of God, by which power was given them to become sons of God in the harvest or resurrection—men just like Jesus. The laws of divine reproduction are precisely the same as the laws of reproduction of wheat; death must follow the sowing of the seed; and the facts of history demonstrate the death of the divine seed in the mortal soil. The church apostatized; the dark period of the age came. The seed fell, and the church fell because the laws of reproduction made the fall inevitable.

The Mysterious Disappearance of Jesus.

We agree with the church concerning the facts of the resurrection and translation of Jesus; but we differ radically as to the interpretation of these facts. Jesus was not a mortal man; he was perfect—he was biune. He came out of the tomb of Joseph and appeared to his disciples, and then he disappeared. The people term this translation. The Scriptures declare that He was received out of sight by a cloud; but it was not a cloud of the physical heavens.

The Israelites were guided in their flight from Egypt by a cloud; it was a cloud produced from the mind of their leaders; it was the *shekinah*, a psychic phenomenon. A cloud appeared on the Mount when Jesus was transfigured. The cloud that overshadowed the disciples was not a cloud that produces rain; neither was the cloud that re-

ceived Jesus from the view of the apostles. We teach that Jesus was translated, but he did not ascend into the physical clouds. We read in the Bible of clouds with water, and clouds without water; they are righteous and unrighteous men; and these clouds are human!

Jesus was received out of their sight. The great question is, *Where did He go?* We give the emphatic answer that He was dissolved in the presence of his disciples; he was burned up. The atoms of his body were consumed. Here we are in conflict with modern chemistry, because chemistry is a fallacy. The Word, which was God, which was spirit, was transmuted to flesh and dwelt among men; Jesus, who was a natural man, was transmuted to *energy*, and the church received that energy—the Holy Spirit. The Lord's Supper has been perpetuated in the church from the beginning of the age to the end. It demonstrates where Jesus went when he disappeared. He was the Bread broken for his disciples, for humanity; the church appropriated that Bread of Life; the disciples ate him and he was assimilated by the church. Here is the great truth of the death of Deity expressed again: "As oft as ye do this, ye do show forth the *Lord's death* till he come;" you show forth the fact that the *Lord is dead in humanity* UNTIL he comes again in the resurrection.

The Catholic doctrine of transubstantiation is a perversion of the truth; the church received the actual substance of the Lord's body in the great overshadowing, the baptism, of the early church. That substance was the Bread appropriated; the seed sown in His disciples, in whom there began to be formed anew the Christ, the hope of glory; the multiplication began; it was the beginning of the regeneration, which will not be completed until they who were baptized shall, in obedience to the law enunciated by Moses,—the same law by which Jesus overcame death, stand forth in the resurrection, the eternal sons of God, offspring of Deity!

* *

All Nations Building War-Ships.

Extensive Preparations for War Described by a Popular Illustrated Weekly.

As all the vessels called for by Japan's building programme are either completed or under way, no new vessels were laid down during the year. Of the other powers, only Germany and Italy laid down less tonnage than we did (Germany by a very narrow margin), while Italy alone has less under construction.

Most ominous is the attitude of Germany. Four battle-ships laid down in 1899 make a total of nine under construction, against which we have three and eight, respectively. But the new German programme, extending over eighteen years, contemplates such an addition to the armored fleet that it shall equal the present force of Great Britain. Four hundred million dollars are to be expended.

The designed increase will include nineteen first-class battle-ships, eight first-class cruisers, some of which will be armored, and fifteen second-class cruisers. Our new navy, begun, say, in 1885, has cost us \$98,500,000 for ships completed, with an estimated addition of \$62,500,000 to cover ships now under construction, while the programme of March 3d, 1899, calls for \$30,000,000 more, a grand total of \$191,000,000.

The ships now under construction for the United States Navy form an imposing force—nay, a powerful squadron, able to set at defiance the combined navies of the world outside our six greatest rivals; but we cannot stop here. Other nations are building heavily. Germany is close upon our heels at present, and unless we increase our efforts we will be distanced within a short time. It is evident that we must be prepared to double our fleet within the next ten or twelve years, if we are to maintain our present position.

It may be noted in passing that England will have under construction during the calendar year 1900, seventeen first-class battle-ships, twenty first-class armored cruisers, four protected cruisers, five sloops and gun-boats, and twenty-one torpedo-boat destroyers, besides smaller craft.

Japan, on the opposite side of the globe, has, as already mentioned, substantially completed her great building programme of 1894. But what with the unsettled and at times decidedly threatening state of affairs in the East, the boundless ambition of the various islanders, and their undying hatred of the Russians and of Russian methods, we may expect another large programme to be announced at any moment. Japan has become a factor to be reckoned with, in the Pacific at least. Practically all her interests are concentrated in one quarter, and a given force of ships will therefore "go farther" with her than with a nation like the United States, with two immense seacoasts to protect, to say nothing of a prospective inter-oceanic canal distant some 1,300 miles from our nearest port.

Captain Alfred T. Mahan, whose authority on naval strategy is unchallenged, maintained, in his recent interesting contribution to *Leslie's Weekly*, that unless our navy is to fall into the passive state of being one for defense only, we must keep upon the Pacific a force always superior to that of Japan, its Atlantic counterpart being of twice that strength. With this estimate to work on, it may be said that we need at once, in addition to all ships now building or authorized, three first-class battle-ships, ten armored cruisers, and fifteen protected cruisers. This would bring our fighting fleet of forty-five vessels up to seventy-nine, or well ahead of Russia, and would place us upon a firmer footing than we have enjoyed since 1866, when our enormous Civil-War navy began to melt away.—SIDNEY GRAVES KOON in *Leslie's Weekly*.

The Witness of History.

Evidences in History Proving the Existence of Jesus the Christ.

There are people who tell us that if everything related in the New Testament is true, there should be far more references than there are in the works of contemporary heathen writers to Christ and Christianity. But Judea was an insignificant part of the Roman empire, and it is not to be expected that very much would be said of early Christianity by Roman historians until that religion had extended beyond the land where it originated, and began to have influence upon the entire empire. And from the time that the Christian religion commenced to extend its influence beyond the borders of Judea, Roman writers made mention of it and of the power that it exerted.

Tacitus, the great Roman historian, wrote, about thirty years after the crucifixion of our Lord, concerning the Christians: "They had their name from Christus, who in the reign of Tiberius was put to death as a criminal, by the procurator, Pontius Pilate." Suetonius, Pliny, and other heathen writers of the first and second centuries refer to Christianity and corroborate many of the events described in the New Testament. And during recent years a great deal of monumental evidence has been discovered which testifies to the truth of the Gospels.

But were there no evidence of the truth of the New Testament, further than that afforded by the book itself, would that not be sufficient? Even infidel critics now admit that the Gospels were written by men who had ample opportunities to know the truth of what they wrote. Nearly every year brings new evidence to prove that the books of the New Testament were written by the men whose names they bear. That they could not have been deceived, is evident from the stupendous character and variety of the miracles, and from the fact that they declare themselves to have possessed the power of working miracles and of conferring supernatural gifts. They sealed their testimony with their blood, which is overwhelming proof of their sincerity. Well did Dryden say of the Gospel writers:

"How or Why

Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price."

* * *

The World's News.

Apr. 25.—Quay, the Pennsylvania political trickster, barred from the senate.—Chicago police artillery on a parade.—Lord Roberts' army unable to advance toward Pretoria; plans upset by Boers; Boer forces in great numbers in southeastern Orange Free State.—Missionary conference at New York discusses creed revision.—Czar given a great ovation at Moscow.—Uruguay reported in the throes of revolution; Gen. Martinez to lead an army against the government.—Apr. 26.—Day of blood and riot in Chicago; 60 non-unionists besieged by labor-union mob, and many are injured.—Turkish-American difficulty not yet settled; Russia hints that Turkey may have use of her warships

for defense against U. S.—Hawaiians oppose bill to establish prohibition in the islands.—Skirmishes about Manila continue.—Revolutionists rapidly gaining ground in U. S. Colombia.—Apr. 27.—Ottawa, capital of Ontario, almost destroyed by fire; 15,000 made homeless; over \$20,000,000 worth of property destroyed.—Riot and bloodshed mark another day of Chicago strike.—English forces in Orange Free State at a stand-still again; 200,000 British soldiers must advance cautiously upon 20,000 Boers!—Republicans are fishing for some one to run for vice president.—Illinois teachers in convention at Aurora.—Queen Victoria returns to England.—Apr. 28.—Battle between British and Boers at Thabanchu; news meager; no definite results reported.—Building contractors refuse to meet council of labor arbitration.—St. Louis wants world's fair in 1903.—Big flood at Waco, Tex.—Scalping in stock market rules.—Apr. 29.—Case of Chicago strike leaders in hands of grand jury.—Sir Henry Irving makes \$100,000 on Chicago stage.—Boers outwit British and escape English trap.—Majority of senators favor the Boers.—Dewey leaves Washington for Chicago.—30,000 socialists in a parade at New York City.—England decides to make further preparations to enlarge navy.—Public interest in South African war dying out in England.—Methodist conference delegates arriving at Chicago.—Paris laundrymen strike.—Dr. Joseph Parker, London, decides to try Sheldon's newspaper idea.—Apr. 30.—Beginning of celebration.—Atlas brewery burns at Chicago.—Methodist church wants 100,000 evangelists.—Bridge collapses at Paris; 6 killed, 40 injured.—30,000 employees of New York Central threaten to tie up entire system by a strike.—Markets dull; prices low.—British take to burning houses and towns in Boer territory.—Brussels workmen display the red flag in parade of 20,000 men.—May 1.—Great military and civic parade at Dewey celebration; gorgeous display, but noticeable lack of enthusiasm.—Ominous silence of Lord Roberts; Boers occupy the hills in advance of British, in great numbers.—Great suffering in Mafeking.—Tons of spoiled fish found offered for sale in Chicago markets.—Newspapers prophesy civil war in Spain.

* * *

The Flaming Sword's High-Class Exchanges.

The Cosmopolitan.—The May number is before us, opening out with a very interesting and finely illustrated article by John R. Spears, When the Novice Goes to Sea; it contains many valuable suggestions for those who venture for the first time across the ocean. American artists in Paris, by Vance Thompson, appropriately appears at the opening of the Paris exposition; while Ceremonial Cakes follow Lent with its ceremonies. Kings of the Highways and High Seas, illustrated by curious old prints is fine; and a Soldier's Wife in the Philippines, by Eda Blankart Funston, is an interesting illustrated sketch of domestic life of the Filipinos. Men, Women, and Events is the editor's department. Fiction is liberally strewn through the May *Cosmopolitan*: A Changed Man, by Thomas Hardy; The Daughter of Reb Avrom Leib, by Abraham Cahan; The Electric Lady, by Hamlin Garland; Hiprah Hunt's Journey through the Inferno, by Arthur Young; and the Moabitish Woman, by Francis Willing Wharton. 10 cents per copy. The *Cosmopolitan*, Irving-on-the-Hudson, N. Y.

American Monthly Review of Reviews.—The May number of this excellent monthly

is full of interesting reviews, editorials, and contributions, finely illustrated. In the special editorial department, the value of which is obvious at a glance, there are comments on the Dewey candidacy; the government of Porto Rico; the proposed government of Alaska; the strike epidemic; the world's fair; South African war, and other current topics. Mr. R. D. Silliman's article on the Hawaiian plague is illustrated by a number of fine photographs; as are also the interesting sketches of Generals Joubert, Cronje, Botha, and other Boer leaders. *The Review of Reviews* for May publishes announcements of 300 conventions, congresses, and other gatherings during 1900, in this country and in Europe. The cartoon department is fine. 25 cents a copy. 13 Astor place, New York City.

The Saturday Evening Post.—In the bright colors of Spring, the double-number of the *Post* for April 28 appears, beginning with a fine sketch of Nathaniel Hawthorne, by Richard Henry Stoddard. The Humorous Side of Politics, by Senator Ingalls, has interested us very much; and The American Spirit in British Society, by Lady Jeune, is very suggestive. The Diary of a New Congressman's Wife continues to interest all, while the excellent Grip of Honor closes with this number. Just now The American Girl in Musical Paris is timely and interesting. The excellent stories in this issue are: The Love Chase, by Van Tassel Sutphen; The Man from Montana, by Ellen Mackubin; The Island of the Innocent, by Elia W. Peattie. The price of the *Post* is only 5 cents a copy. Curtis Publishing Co., Philadelphia.

Editor's Acknowledgments.

The following journals have our thanks for recent mention of Koreshanity and quotations from *THE FLAMING SWORD*:

Labor Leader, Lancaster, Pa.; *The Pioneer*, Illinois State Reformatory, Pontiac, Ill.; *Freedom, Equality*, Wash.; *Self-Reliance*, Waycross, Ga.; *The Sun*, Tacoma, Wash.; *The Lamp*, Toronto, Ont.; *Weekly Advance*, Tampa, Fla.; *Orthopædian*, Liberal, Mo.; *Citizen and Country*, Toronto, Ont.; *Truth and Freedom*, Fitchburg, Mass.; *Journal Democrat*, Albuquerque, N. M.; *Printers' Ink*, New York City.; *Independent Reform Press*, Pueblo, Colo.; *Equity*, Topeka, Kas.; *Notes and Queries*, Manchester, N. H.; *The Sphinx*, Boston, Mass.; *Daily Republican*, Springfield, Mass.; *Daily Union*, Springfield, Mass.

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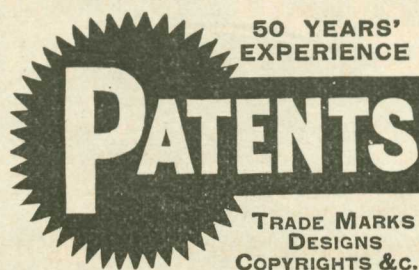
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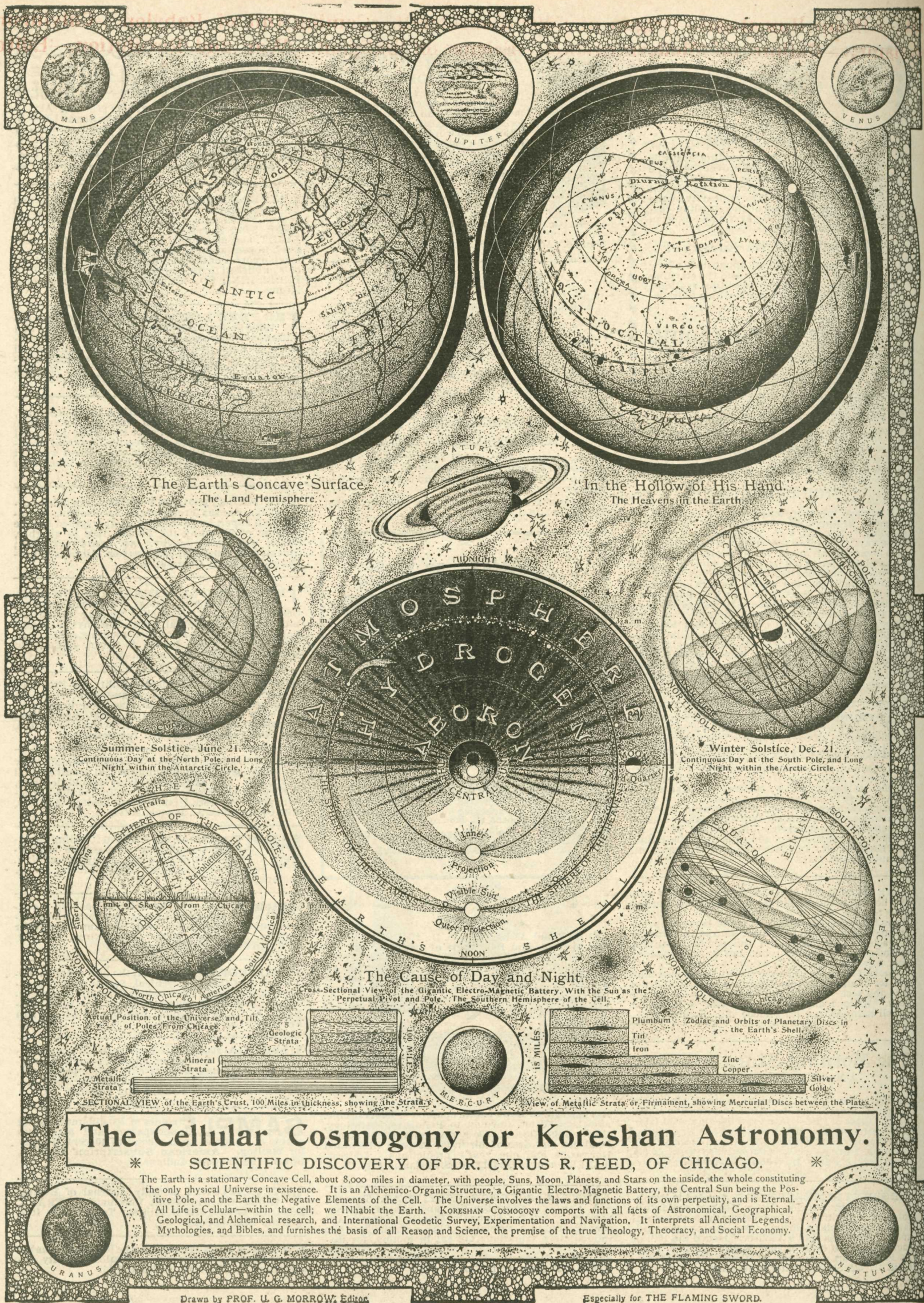
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